

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

“If every Latter-day Saint will offer a fervent prayer morning and evening, pay an honest tithing, observe the Word of Wisdom strictly, and attend his sacrament meetings regularly, he will never apostatize.”—JAMES H. DOUGLAS.

No. 32, Vol. 96

Thursday, August 9, 1934

Price One Penny

THE CHURCH AND A NEW DAY

ELDER MELVIN J. BALLARD

OF THE COUNCIL OF TWELVE

FIFTY years ago this summer my soul was deeply stirred when, with groups of others, I went to the railroad station in Logan to receive home the body of Elder Gibbs, who, with his companion, Elder Berry, had been assassinated while doing missionary work in the Southern States. I shall never forget the memory of that night, and the emotions that swelled through my soul in contemplation of the sacrifice of these noble missionaries.

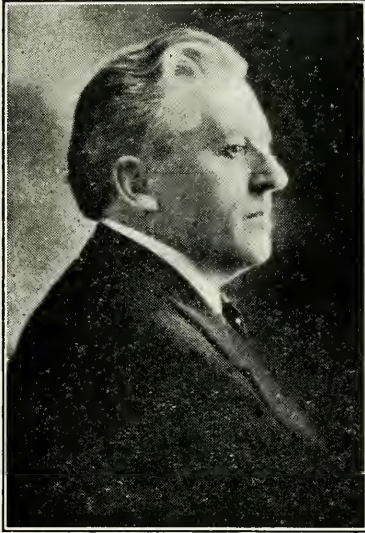
I have heard since then the story of the whipping and the mobbing of many others. Since the last conference I paid my first visit to the Southern States Mission. In company with President Callis we were officially visiting that mission, and what a change in the fifty years! We held over thirty public meetings, attended by more than ten thousand people; not a bit of opposition anywhere. There were no newspapers, from the large city dailies to the country papers, that were not willing to carry all the space we asked, and they gave us notices and reports of our meetings that were as satisfactory as anything we could secure anywhere.

In one of the large cities of the South, a public reception was held which was attended by the mayor of the largest city in that state, and he gave a eulogy on the Mormon people. Radios were offered to us. It did seem to me that the change was marvellous, and I could not but thank God for it. The condition is similar elsewhere, so that we have indeed reached a new day.

What is the meaning and significance of all this? There may be some who are disturbed because the world speaks well of us. I am not alarmed at that. I rejoice in it, because I do see a new day dawning for the Latter-day Saints. We had to have our

struggles and fight for the right to exist. We have won and achieved our objectives up to this point, and now we look forward to a glorious day that is yet to come.

I would not have you think, however, my brethren and sisters, that the enemy of all righteousness has quit the fight. By new means he is seeking to destroy that which mob violence and martyrdom, bonds and imprisonment and slander, could not destroy. Every means that has been heretofore successfully used in the destruction of God's work in the dispensations that have preceded ours, has failed to date. The old prophets saw it fail, for they declared that in the last days—I am quoting now from a prediction of Daniel—"In the days of these kings"—these latter kings—"shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."



ELDER MELVIN J. BALLARD

There was to be a new day. Nothing like it has happened heretofore, and so I am not alarmed that the kingdom is prosperous, and that at the end of an hundred years we discover it has achieved certain desirable goals. In the revelations of the Lord to the Prophet Joseph Smith, after having given us the fulness of the Gospel and established the Church with all the institutions and the doctrines necessary to perfect the lives of the people, he enjoins upon us to arise and shine and to become a light unto the nations. The old prophet saw this condition when he declared :

In the last days the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

All this indicates a change that will come over the hearts of the children of men toward the work of God. They shall not come to persecute, but they shall come to learn of the ways of the Lord and to walk in His paths.

I said a moment ago, however, that the enemy of this Church has not quit the fight. Nephi saw—and you will find it recorded in the twenty-eighth chapter of II Nephi—that in these days Satan would rage in the hearts of the children of men, and that one of the methods by which he would seek to destroy God's work would be to induce men who had entered into covenants to

to serve God to commit a little sin ; to steal a little ; to commit whoredoms a little ; then he would assure them that they would be beaten with a few stripes, but that it would be all right. Thus he would deceive them and lure them away from their standards.

Among other things Nephi said : "They have all gone astray save it be a few, who are the humble followers of Christ ; nevertheless they are led, that in many instances they do err because they are taught by the precepts of men"—warning that the enemy, by new tactics, by new methods, would seek to destroy the work. I see the evidences of it.

IN this changing world—and we are in the midst of change—no standards are so sacred or so old but that they are being questioned today. I am not disturbed over this questioning age. I think it is the greatest age the truth has ever known, and that the truth could never grow as it should grow unless men are open-minded and are willing to ask questions and to receive light and information. Yet I recognize that, in the changes which are occurring, there is great danger and peril that we may discard many true, good, and beautiful things. So that there is need, as never before, to lift our standards in this changing world, and to rally our people to them.

But we parents and teachers must be able to give a reason for everything we ask our children and our people to do. Thank the Lord there are good reasons for everything the Lord has asked us to do. I see danger, however, that in the desire for change many thoughtless ones will want to change stable, eternal practices and principles. I see the spirit of the enemy at work in seeking to destroy the standards of morality among men. From the time of my childhood, at my mother's knee and in the Church, I was taught to keep myself as clean and as pure as the girl I asked to be my wife, the mother of my children ; and that next to the crime of murder was the crime of adultery. Yet there are those who would have the thoughtless believe that improper sex relations are all right as long as one is not exposed. The devil surely has paved the way with promises of immunity to those who would follow after his standards.

But will the world come to learn of this people if we live like the world? Suppose they abandon their standards, shall we do so too? No, no, we will carry on, loyal and true to our standards! You young men, descendants of that Joseph who was sold into Egypt, think upon him in the hour of his temptation, how he stood for chastity and for virtue!

Let us be, therefore, men and women who are standard makers, not like the world. Any man or any nation who imagines that one can depart from these standards that the Lord established when He uttered the Ten Commandments, and find peace and the solution of human happiness is sadly mistaken.

We are also in danger, some of us, from the spirit of abandonment, having repealed the Eighteenth Amendment in America. Some folks may be of the notion that the Word of Wisdom is also repealed, but thank the Lord that this Church still has a high standard to guide it, and not by compulsion or by force, but by persuasion, by appeal, with precious promises. These principles stand and will stand forever, and will continue to appeal to our people to live up to them. They are standards of honesty,

standards of uprightness that will make any people great if they will only observe them.

So, my brethren and sisters, we ought to be aware of the new menace. I am not afraid of it. If the Latter-day Saint teachers and parents and leaders will forewarn the youth, I feel sure that they will be as loyal and true to the truth as their fathers and mothers were, and that this new manner of assault and attack made upon the membership of the Church will be no more successful in destroying this work than have been mob violence, bonds and imprisonment, because God has decreed that this work shall triumph and shall not be left to another people. It is true that Satan will give revelations to lead the people away from the truth—pretended revelations to lead them into open violation of the commandments of the Lord—but I have confidence in the outcome. We have been through this long period of struggle to secure certain rights and privileges. We have been through the day of colonization, of migration and immigration; the settlement of the waste places; of building temples and tabernacles; of subduing the desert and securing the comforts and necessities of life, and the Lord has been with us in all these changing scenes.

There are some who would be disturbed because they see no immediate objective before the Church. I grant you that where there is no vision the people will perish. But there is a vision before us if only our eyes are turned toward it, a vision of the most glorious things to be accomplished by this Church. We have reached a new day, and all these changes that have occurred, changing the attitude toward the Church, were necessary in order that we might be prepared for that new day that is before us. The day of demonstration has come to the Church, the day for it to arise and shine, in a world which has been crushed and humbled to the very dust—a world that is full of doubt and uncertainty and that is questioning and abandoning the creeds of men.

Perhaps some of you have been reading articles such as "God save the Church," "What is Wrong with the Church?" and other articles that have been appearing recently, measuring the institutions of man and finding them wanting. One author says: "We waited eighteen hundred years for Christianity to reach the zenith of its power, and then it was utterly helpless to save the world from one of the greatest catastrophes which have happened—the world war. Why wait for Christianity to help us out of our troubles?"

BUT the Church of Christ has not been weighed in the balance and found wanting. I grant you that men have done the best they could during the ages that are past, with the small measure of light they have had. But never since the Lord Jesus Christ, in the sacred grove, said of the institutions of men, that they had the form of godliness but lacked the power thereof, have these words been more generally accepted as true. Without the power to accomplish what the Gospel of Jesus Christ was destined to do men did the best they could. Joseph Smith could have done no better had he not received divine authority and the perfect Gospel plan at the hands of divinely appointed messengers from God.

Now, for the first time in the history of the world, the Church of Jesus Christ has an opportunity to demonstrate that it has indeed the power, the knowledge, and the strength to meet and solve the problems of this world, and the world is willing to listen. They have been humbled so that the wisdom of the wise has perished and the understanding of the prudent is hid, and men are willing to listen today as they never have been heretofore.

Oh, you Latter-day Saints, to your standards! Talk about abandoning the Word of Wisdom? Now is the time to rally to it and then show the world a race of men and women of physical, mental, spiritual, and intellectual strength, the like of which we have not seen. And that will come if we shall adhere to these Gospel standards.

Those of you who are anxious to see the Church move forward in the solution of the economic problems and the establishment of that vision which once was given to the Church, known as the United Order—then immediately afterwards the Lord saw the necessity for training us, preparing us, and He gave us the law of tithing, which He called a schoolmaster—if you want to see that other thing come, pay your tithes and offerings, be honest before the Lord, for no man can live the Order of Enoch who has not learned how to honestly live the law of tithing. If you want to promote that glorious day, live the law of tithing. If you want to see the realization of these glorious things spoken of by the prophets of old, subscribe to these Gospel standards. Our opportunity, I say, therefore, is to demonstrate what we believe—not so much by what we say as by what we do, for that, after all, is the most effective argument we can present to the world.

I SEE the hand of the Lord moving rapidly in the events of the world. He is preparing for our mission to be carried on, not only among this small handful of people that we have been an hundred years gathering up—we have been an hundred years gathering up but one branch of the house of Israel—but the day for the rest of that favoured house is at hand. God is preparing the way. The day is soon to dawn for those who are of our family and of other branches of it. Activity such as we have never dreamed of will presently be ours if we shall succeed in realizing the hope the Lord had in establishing this work. Missionaries? We will need ten where we have needed one. I see no diminution, I see no end, but I see a glorious future awaiting God's work.

I bear witness to you, my brethren and sisters, that the Lord has not gone off and left the Church. He is working, preparing the way for it to function, to fill its mission, to come out of its isolation, to arise and shine. God is not retarding the work, but there are some of us who are not living up to our covenants and our privileges. We might speed it on. Do not worry about the Church. The good ship is sailing on in the charted course God marked for it. The light is in the ship. The captain is not asleep.

I bear witness to you that no man has ever presided over this Church who has been more willing to do what the Lord wants him to do than the man who presides today. God bless him and God bless the people, and help men to see the new highways that are ready for our feet and the new deceptions that will be offered,

that we may escape the pitfalls that would lure us from our standards, that we may continue to be loyal and true, and go marching on victoriously with God's work, I pray, in the name of Jesus Christ. Amen.—(Address delivered April 7th, at the 104th annual conference of the Church, held in the Tabernacle at Salt Lake City, Utah.)

JOSEPH SMITH—AN INSPIRED TRANSLATOR

By E. CECIL MCGAVIN

[*E. Cecil McGavin, a Latter-day Saint Seminary teacher, is the author of "An Apology for the Book of Mormon," an excellent answer to so-called "intellectuals" who attempt to discredit the Book of Mormon on the grounds of its literary style. In the article that follows, Brother McGavin makes additional comparisons and observations which will be interesting to students of the Book of Mormon, and which are confirmatory of the claims of Joseph Smith that he translated the Book of Mormon by gifts and powers far greater than his own.*—THE EDITORS.]

"**E**ITHER God or the Devil wrote this book" (the Book of Mormon), declared Willard Richards when first he saw a copy of this modern book of scripture. Other readers have had similar thoughts arise in their minds as they read this strange book, yet the conclusion was forced upon some of them that it certainly was not God who wrote it.

One objection that most opponents raised, and at the same time a subject that none of them fully investigated, was the manner in which the Book of Mormon quotes verbatim from the Bible.

The year that Joseph Smith was killed, Hunt wrote his *History of the Mormons*, in which he said of this subject: "The work is written in a miserable attempt to imitate the style of King James the First, and the sameness is such, and with such tautology of phrases, from the beginning to the end of the work."

In 1857 Hyde's *Mormonism* devoted three long chapters to this subject. In 1885 Rev. M. T. Lamb raised this objection:

But why need I specify words, single words when there are sentences by the thousand, and whole chapters whose very presence in the Book of Mormon, in the form in which they are found, settles the question of the modern origin of the book beyond the possibility of question. I refer to all the quotations from the Bible, embracing as I have already shown you, so large a part of the book. They are every one of them, with scarcely an exception, made verbatim from our modern English version, the King James version of the Bible, made a little over 200 years ago . . . and it is in the language of our King James version, precisely as it was translated by the English bishops 200 years ago . . . And if I mistake not, our "Mormon" friends, in their Articles of Faith say, "We believe the Bible to be the word of God, as far as it is translated correctly," intimating that it was not altogether translated correctly; whereas, the testimony of this stone and the angel is that the translation is absolutely perfect, without fault. . . . In other words, if Joseph Smith, in several thousand instances, went outside of the plates underneath his stone for his sentences, went directly to our Bible and quoted from it, what proof have we that he did not go outside of the plates for every other sentence found in the Book of Mormon?"

Wrote Gregg in the *Prophet of Palmyra*, published in 1890 :

Is it not queer . . . that in rendering them into English, they should happen to coincide word for word, sentence for sentence, with the King James translation? . . . Then he quotes continuously from the beginning of chapter second to end of chapter fourteen verbatim from the book of Isaiah. Such a feat in translation was never before performed since the world began. . . . Lo and behold! these translations perfectly correspond.

Linn, Nutting, Snowden and a score of other writers have recently called attention to this problem and asserted that "this blundering attempt to imitate the phraseology of the Bible was a failure."

In 1903, Mr. H. Chamberlain wrote a friendly letter to President Joseph F. Smith, asking what the Mormon explanation was of this perplexing problem. We quote in part from his letter :

I find that Christ, in quoting to the people on this side of the water, the third and fourth chapters of Malachi, quotes, according to the Book of Mormon, in the identical text of the King James version, not missing a word. I find chapters of Isaiah quoted practically in the same way. I find that in many instances, in his talks with the people, and to his disciples here, he used the identical language of the King James version, not omitting the words supplied by translators.

LET us analyze the charges of these critics and ascertain the weight of their arguments. A century ago the field of Higher Criticism had not been explored. The literary style of the King James version was considered sacred, infallible and accurate in every detail. As late as 1925, the legislator who introduced the Evolution bill in the legislature of Tennessee, confirmed under oath that he firmly believed that the Bible was dictated by the Lord in the style of the Authorized Version.

In 1830, any attempt to disturb or improve the accepted version of the Bible would have been frowned upon by the Prophet's contemporaries. A century after the publication of the Book of Mormon the British and Foreign Bible Society sells 86 times more copies of the Authorized Version than of the Revised Version.

It is certainly evident that the Prophet purposely adhered to the popular text of the Bible except where a vital change was positively mandatory. Despite this fact, the Bible quotations in the Book of Mormon are not in the exact phraseology of the King James version.

In the Book of Mormon there are 433 verses incorporated from the text of Isaiah, yet 234 of them are changed considerably. In other words, 54 per cent. of the verses from Isaiah are not "in the exact language of the Bible." In these verses, 48 per cent. of the italicized words are changed. It will be recalled that the words in italics were supplied by the translators when the original word could not be read, or when additional words were necessary to make the meaning clear.

Mr. Chamberlain calls attention to the fact that these doubtful words are carried over into the Book of Mormon without a change. When 48 per cent. of these words are rejected by

(Continued on page 505)

THURSDAY, AUGUST 9, 1934

EDITORIAL

WHAT DO PARENTS OWE THEIR CHILDREN?

THE title of this writing is put deliberately in the form of a question. Is the question challenging? It is hoped so. But every parent will admit, without hesitation, an obligation to his young children though he may deny any to the older ones. A debt may be a legal or a moral obligation or both; and civil laws may determine their extent. Civil laws, for example, make it the duty of parents to look after the necessary maintenance of their young children. But in this writing we are not considering civil law requirements.

Not long ago we heard of a case that to us was pitiable though it seemed there was no legal parental delinquency. Poor parents had several children, two of whom were girls, ages 16 and 18, respectively. The father sent these daughters away from home to find work and to make their own living. But they had no adequate training for any kind of work, not even for domestic service. At length, after trying experiences, the older girl returned to the parental roof; but the younger one soon drifted into an open life of shame. Her childhood nature revolted, but to her immature mind there was no other way of a livelihood.

No parental responsibility? Possibly the customs and the laws of the country may hold the parents guiltless, but it is difficult to see how a Christian conscience can do so. Can any support for guiltlessness be found in Holy Writ? In the Doctrine and Covenants we find that the Lord has spoken very plainly on the duty of parents to their children. "All children have claim upon their parents for their maintenance until they are of age" (Doctrine and Covenants 83: 4). No words can be clearer than these. The revelation from which this quotation is made was given to the Prophet Joseph Smith, April 30th, 1832—more than a century ago. From the Church point of view, therefore, the father of the girls mentioned above is extremely blamable for sending them away from home. If they needed to be self-supporting, he should have found jobs for them and maintained a deep, fatherly interest in them. To cast them adrift in the world was in violation of the law of the Lord.

To Latter-day Saints, children are gems of priceless value. They are God's precious spirits given in trust to earthly parents to bring surpassing joy into their homes. They are entrusted to these parents for teaching, training and rearing. Hence parents become partners with God in the business of developing precious

souls. There is no business in human life more important than that of parenthood. No parent can have greater responsibilities than those to his children. This explains why Latter-day Saints are so greatly concerned about their children. They do not want to incur God's anger by neglecting their children. Further, they believe in the eternity of the family relations. If parents sacredly keep their trust, every child is a jewel in their heavenly crown. These truths give answer to the question, "Why are Latter-day Saints so fond of children?"

But in the stress, and strain, and humdrum of life even Latter-day Saint parents sometimes fail to see clearly their parental duty, and more often fail to do it fully. We have in mind another revelation given to the Prophet in November, 1831: "Inasmuch as parents have children . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents. . . . And they shall also teach their children to pray, and to walk uprightly before the Lord" (Doctrine and Covenants 68: 25, 28).

Thus the Lord makes very clear His will relative to the duty of parents in the teaching of their children. This is especially called to the attention of Latter-day Saint parents. We understand that some of them feel that a child's religion is a personal matter which the parents should respect, and hence keep hands off so far as the religious teaching and training of the child is concerned. The result is that some fine children of faithful Church parents hear little or nothing about the doctrines of the Church in their early childhood. Of course, these parents would prefer to have their sons and daughters in the Church, but do little to secure their baptism. The above quotation from the revelation shows how blameworthy such a do-nothing policy is. "Train up a child in the way he should go" expresses the Divine will. Neglect of it is pregnant with sorrow and punishment for the parents. "A word unto the wise is sufficient."—M.

JOSEPH SMITH—AN INSPIRED TRANSLATOR

(Concluded from page 503)

Joseph Smith, we must take issue with our critics and call their attention to the fact that the Book of Mormon has made far more improvements in the text of the Authorized Version than were made by the scholars of 1885.

The Book of Mormon quotes at length from the Sermon on the Mount, the most popular sermon in the field of Christian literature. If Joseph Smith wilfully imitated the style of the Bible he certainly would have incorporated this famous sermon without change. Yet the facts demand a different conclusion. From Matthew, Chapter 5, the Saviour repeated 45 verses to the

Nephites, 30 of which are different to the Bible text. When 66 $\frac{2}{3}$ per cent. of the verses are altered, and in most cases a striking change is made, how can one consistently argue that this modern book of scripture has plagiarized the Bible from beginning to end?

In like manner, 34 verses are repeated from the 6th chapter of Matthew, of which 44 per cent. of them are different, while 37 per cent. of the 7th chapter is altered in a striking manner.

In the Revised Version, which was a different text entirely than the text of the King James version, exactly 50 per cent. of the verses in Matthew 5 are changed, though the changes are trivial compared with the improvements made by the Book of Mormon. The difference is almost entirely of a grammatical nature. For example, "revile" is changed to "reproach," "a" to "the," "which" to "who," "by" to "to," "twain" to "two," "publicans" to "Gentiles," etc. Yet most of the alterations made by the Book of Mormon directly affect the meaning of the text. Let us compare a few verses of the Bible with the corresponding account in the Book of Mormon.

BIBLE—Matthew 5

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

BOOK OF MORMON—III Nephi 12

3. Yea, blessed are the poor in spirit who come unto thee, for theirs is the kingdom of heaven.

6. And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.

18. For verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled.

29. Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart;

30. For it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.

IT is in this manner that the Book of Mormon copies from the Bible "from beginning to end." Joseph Smith did not hesitate to strike from the Lord's prayer the greatest petition of the common man, "Give us this day our daily bread." This sentence, the motivating impulse that inspires prayer, is absent from the Book of Mormon—Joseph Smith certainly had a good reason for the omission of such a popular passage as this, and the only reason that I dare suggest is that he had access to a different text than the one used by the scholars of 1611.

In III Nephi 12: 22, is a correction that bears irrefutable evidence that the Golden Plates contained a more ancient text than the version of 1611. The latter text reads: ". . . whoever is angry with his brother without cause shall be in danger of the judgment." The Book of Mormon omits the words "without cause." Is it not strange that the Revised Version and every

other modern translation follows the example of Joseph Smith and rejects these words? This phrase is not found in the oldest extant manuscripts. It is evident that some scribe wished to soften or qualify this statement by writing these two words into his copy of Matthew. From his adulterated manuscript other copies were made, and thus the interpolation was multiplied and perpetuated. Not a single ancient document contains these words.

The quotations from the Authorized Version are changed far more by the Book of Mormon than by the Revised Version, despite the fact that the scholars of 1885 had access to hundreds of biblical manuscripts that had not been discovered by 1611. Before the latter group of translators produced the Revised Version, they changed the text underlying the Authorized Version in 5,788 places. In the New Testament alone the Revised Version differs from the Authorized Version in 36,191 instances. In spite of these differences Joseph Smith has actually altered the text of 1611 (if such an expression be permissible) more than the translators of 1885.

DURING the 19th century new translations of the Bible appeared at the average of one every seven years. Since 1900 there has been an average of one new version every year. With the exception of the ultra-modern speech translations, of very recent years, the Book of Mormon made more corrections in the text of the Bible than any version of the Scriptures that was ever issued from the press.

The literary style of scripture has long been regarded as sacred. Any attempt to alter its popular construction has been frowned upon as an act of profanity. Thrice within the pages of Holy Writ man is warned not to add to or take away from the sacred message. Since the first biblical manuscript was written, the public strenuously opposed any later alterations. Every subsequent version of the sacred writings met a wave of opposition. This is true of the Authorized Version itself, which fought for years before its popularity was finally achieved. Yet the New Testament version of 1611 was simply a reprint of Tyndale's New Testament of 1525. Dr. Goodspeed assures us that "it is not too much to say that William Tyndale wrote nine-tenths of the King James New Testament." Other scholars after careful estimates insist that, to be exact, it is 92 per cent.

Yet when Tyndale's New Testament appeared it witnessed more bitter opposition than any other version has. Scholars pointed out that it copied verbatim from earlier versions, especially Luther. It was said of him that "Tyndale, on the other hand, was a grim and satirical polemic, and his Bible comments were somewhat warped by his prejudices" (*Gould Prize Essays*, p. 271.)

No such charge can be made against Joseph Smith. He was no pilfering translator who warped the Scriptures in an effort to bolster up his theological system. What a good opportunity he had for this sacerdotal scheme, yet from I Nephi to Moroni he fought against such practice. The Book of Mormon certainly does not defend polygamy; it is silent on the subject of vicarious service for the dead, and other characteristics of Mormonism—although Moroni had repeated the prophecy of Malachi respecting

the coming of Elijah. This announcement was couched in very different words to that of the Bible, yet the Book of Mormon quotes 24 verses from Malachi with only three minor changes.

Joseph Smith carefully followed the style of the Authorized Version for the same reason that the scholars of King James imitated the text of Tyndale. However, 92 per cent. of the popular version of 1611 is not reproduced in the Bible quotations in the Book of Mormon.

In the Nephite record such provincial terms as Scribes, Pharisees, Sadducees, do not appear. The word "senine" is substituted for "farthing." Other common coins of the Nephites are the linnah, ezran, annor, senum, chiblon, shiblum, shum, etc. Their system of weights and measures embraced a corresponding list of original names. How easy it would have been to use biblical terms instead of these strange names. However, such a "slip" was never once made by the translator of the gold plates.

The conclusion is forced upon the candid reader that when Joseph Smith translated the Book of Mormon he "built better than he knew."—(*Deseret News*, July 14th, 1934.)

THE RELIEF SOCIETY—EQUALITY AND EXPRESSION

By MAUDE A. HAWKES

AS Latter-day Saints, we believe in the equality of women—that women are equal in the sight of the Lord. We believe that women should have the same educational opportunities that men enjoy, and the same voice in the determination of government and rights. True, woman's work is very different from that of man. His enters many fields; hers lies in the home, and in the rearing of children. And true, she cannot hold the Priesthood of God. But she shares all the privileges of the Priesthood with her husband, or, if unmarried and without kin who hold the Priesthood, she shares its blessings with those around her who have been commissioned with its power.

No thinking person can deny that the rearing of children is important work, for every child is a separate individual, and needs individual care. It is during the early years of a child's life that its character is formed, and to a large extent it is the mother who moulds the child's character. This work requires love and patience. When we remember that the children of today are the citizens and rulers of tomorrow, we can understand how important it is that the children should be properly trained, with the right ideals.

Every child on earth is a child of God, and it is to a woman that He intrusts the care of His children. Let no one think lightly of a woman's work, for every man that holds the Priesthood was reared by a woman, and it may be that to his mother's training and teaching he owes his worthiness to receive the Priesthood.

I am a convert to the Church of Jesus Christ of Latter-day Saints. I was thirty years old, married, with two children, when I first heard its message. I had had reasonable experience

of life, and was old enough to know and understand why I was joining the Church. Neither then nor now have I any relatives in the Church who could have had any influence with me. My decision was entirely my own. One of the first things in the doctrines and practices of the Church which appealed to me was the equality of the women in its membership. Nowhere else had I seen women so respected. It was not just common courtesy, but equality. I found that Mormon women were expected to have intelligence, and also that they were expected to use it; and no limit was placed on their power of possibilities of progression.

In this Church, that believes so wholly in the equality of women, it is not surprising to find an organization entirely for women—The Relief Society. The children are cared for in the Primary, and the young people in the Mutuals, but the older women require something a little different. However, though it is for the mature women of the Church, any younger women are welcomed into the meetings and organization of the Relief Society.

THE Society is officered and directed entirely by women, with a president, two counsellors, and a secretary in each branch—a counterpart of the Church-wide organization. Our work is to care for the aged, the sick and the poor. We gather our own funds, and many and varied are the methods we use. We never beg for the Society, but work for the money, doing all sorts of needle-work, organizing and promoting sales of work, bazaars, festivals, etc. And we have the privilege of distributing our own funds.

The Relief Society also encourages self-improvement. Its activities include a varied course of lessons which are of tremendous value to women. Theology is discussed during one meeting of the month, for every woman in the Church should know and understand its doctrines. And we learn to be sociable and enjoy each other's company, and to appreciate the good in everyone.

Then we have a literature course, which, developing and educating us, is of great value; for everyone enjoys reading. We learn to enjoy good books, and, studying the lives of authors, we gain a greater appreciation of their works.

The Church teaches that the body is the temple of the spirit, and that the body must be cared for intelligently if it is to function properly. With this teaching in mind, we study food values—which foods are necessary to proper growth, which foods harm the body, and how to prepare nourishing meals economically. And this is very important to women who have to cater for a family. Many women outside the Church would be glad to attend our meetings for this reason alone, for all good mothers and housewives desire to feed their families correctly.

One might infer from the completeness and excellence of its educational programme that the Relief Society exists for the education and progress of its members alone. But that is not so. The sisters are constantly busied in caring for the sick and in rendering service to those who are in need. I could tell of many instances of sisters taking an overall and going out to work for the sick and the poor.

We believe, with James, that faith without works is dead, and that we should not ask the Lord to do what we could do for

ourselves. I once read a story of a man who, in his family prayers asked the Lord to bless and help his neighbour, for his neighbour was unemployed and hungry. When prayers were over his little boy said, "Daddy, why don't we give our neighbours some food, we have plenty." The father had never thought that he was asking the Lord to do what he himself could have done.

Our Relief Society sisters do not function in this way. We do all we can for the sick, and then ask the Lord to bless them and give them everything they might need which is beyond our power to give. This is the spirit of Relief Society, an organization founded on the principles of love, a society which provides the means through which women in the Church find the meaning of equality and the privilege of expression.—(Topic given at the London District fall conference, October 22, 1933.)

FROM THE MISSION FIELD

Arrivals and Assignments—The following elders arrived in London on July 25th, and were assigned to labour as designated:

Rex A. Skidmore, of Salt Lake City, Utah, to the London district.

John P. Gleave, of Salt Lake City, Utah, to the Scottish district.

Elvon G. Jackson, of Provo, Utah, to the Scottish district.

Melvin M. Richards, of Malad, Idaho, to the Nottingham district.

Claudius E. Stevenson, of Salt Lake City, Utah, to the Nottingham district.

Ervin M. Skonsen, from San Bernardino, California, to the London district.

Releases—Elder James M. Pryde, who laboured in the Scottish district, was honourably released from his missionary labours on August 1st. He returned to America aboard the s.s. *Manhattan*, sailing from Southampton, August 2nd.

Transfer—Elder Roscoe G. Ward was transferred from the Liverpool to the Scottish district on July 21st.

Doings in the District: Birmingham—In Uffculme Park, near Birmingham, members and friends of the Sparkbrook branch Relief Society gathered for an afternoon picnic recently. Outdoor games and activities provided wholesome recreation for all who came to enjoy the day.

Woodhouse Eves was the scene of the Leicester branch Sunday School outing held on July 21st. About fifty saints and friends were in attendance. Among the many games of the day was a cricket match between the ladies and the men, which was won by the men in spite of the fact that they played and batted left-handed. The children especially enjoyed their climb to Windmill Hill, Woodhouse's famous landmark.

At Sutton Coldfield, near Nuneaton, members and friends of the Nuneaton branch gathered for the annual Sunday School outing on July 28th. Superintendent Clarence G. Linnett, assisted by his counselors, was in charge of the affair. Outdoor games and delicious refreshments were the outstanding features of the day's enjoyable programme.

Hull—At a service held recently in the Hull chapel, Kathleen Audrey Thornton, Florence Cissie Thornton, Edna Nora Thornton, Bertha Nellie Baxter, and Lucy Eileen Fitchett were baptized by Elder Max R. Openshaw; Ronald Osmond Yull, Betty Doreen West, Alma Mona Theakston, Lillian Turner, and Mary Kingswood were baptized by Brother George Utley. Confirmation followed.

District President Drayton B. Nuttall has announced that a Book of Mormon exhibit has been pre-

pared for display in the Hull Chapel from August 7th to 25th inclusive. For three hours each afternoon and evening, when there are not other meetings scheduled, the display will be opened to the inspection of visitors, and elders and saints will be in attendance to explain its significance. Saints who have friends in Hull or vicinity are urged to tell them of this unusual display, and invite them to see it. The chapel is located on the corner of Wellington Lane and Berkley Street in Hull.

Liverpool—On July 25th, members of the Preston branch were entertained at a social, planned for the purpose of raising funds with which to purchase new song books. The evening's programme included the playing of several new and interesting games, as well as several vocal numbers by Brother William Rogerson, Jr., and Mr. John Woof. Refreshments, without which no social evening is complete, were prepared and served by Sisters Gertrude Corless and Ethel Cookson.

The Liverpool branch is to have a Scout troop! On July 4th, five young boys, none of them members of the Church, met with Brothers Gordon and David Gardiner at the home of Mrs. Cubbin for their first meeting. There, during the early part of the evening, the fundamentals of Scouting were discussed and explained. Later the small group adjourned to a near-by park for a half hour of cricket. Other youngsters became interested in their game, and then interested in their new venture, and now the number of the prospective Scout troop has increased to twelve. The boys and their leaders hope to soon master the lore of Scouting, and become the fourth troop in the British Mission to be registered with the Imperial headquarters.

London—A branch social held in the Letchworth branch hall on June 13th served as both a fitting close for the M. I. A. season and a farewell to Elder Bruce W. Hoggan, who has been transferred to the Scottish district. The affair was under the direction of Harry G. Pateman, Y. M. M. I. A. president.

Eunice Doreen Armstrong and

Donald William Pateman were baptized at a service held at Oughton Head on July 25th. The ordinances were administered by Brothers F. Armstrong and Frederick E. Simmonds. Confirmation followed under the hands of Elders Alma O. Porter and Keith L. Freeman, Brothers Armstrong and Simmonds assisting.

Nottingham—Primary work in the district is progressing with new vigour and promise as a result of the recent organizing efforts of Sister Nettie L. Woodbury, president of the British Mission Primary board, and Sister Margaret Wild, district Primary supervisor. In the Eastwood, Hucknall, Derby and Mansfield branches Primary organizations have been perfected, and leaders are being trained to carry the work forward to its proper place among the district's functioning auxiliaries. Many older people have been brought to the branch meetings by the interest of their children, to whom Primary has made a strong appeal.

A demonstration on July 22nd, in which marched members of all of the various Sunday Schools of Eastwood, found the pupils of the Latter-day Saints' school well and colourfully represented. In the parade, the Bee-Hive Girls of the branch led the Eastwood contingent with an attractive banner that plainly told the townspeople who stood on the side lines to which Church they went to School on Sunday mornings. Arrangements for Eastwood's part of the parade was under the direction of Sister Margaret Wild. Sister Nettie L. Woodbury and Elders Farron E. Cutler and Walter K. Barton spent many tedious hours constructing the banner to insure Eastwood's favourable representation.

On July 25th, a cottage meeting was held at the home of Sister Louise Prior, of the Eastwood branch. Twenty guests, some of whom had never heard the teachings of Mormonism before, were in attendance. Speakers were Elder Walter K. Barton and Sister S. Welch, who told of the many evidences she has seen, in her work among the sick, of the efficacy of the Word of Wisdom.

Summer months have meant no decrease in M. I. A. recreational activities in Derby branch. On July 8th members trekked to the swimming baths for an evening of wholesome fun; tennis games provided exercise and amusement on July 18th; and on July 25th a bus took them to Breedon-on-the-Hill, where the evening was spent hiking and exploring interesting landmarks.

The Derby branch Sunday School met for its annual conference on July 22nd. The Articles of Faith formed the theme for the day's services, which were under the direction of the superintendency, and conducted by Sister Emma Bradley.

Scottish—At Springfield live a few saints who, though they have no branch organization, and are too far removed to regularly attend the meetings of the nearest branch, maintain a Relief Society organization. On July 9th, at the home of Sister Nellie Henderson, who is the society's 1st counsellor, Elders John Rowell and Ralph Badley met with these sisters for a week-day worship meeting, where the Gospel was taught and discussed, and the spirit of true Latter-day Saint fellowship enjoyed.

Ulster—William Andrew Moore, the son of Brother and Sister John Moore, was baptised at Mountjoy,

near Omagh, on Saturday, July 14th. Confirmation followed, the ordinances being administered by President William A. DeHart.

Welsh—It took two char-a-bancs to accommodate the fifty saints and friends of the Merthyr Tydfil branch who took part in the branch Sunday School outing on July 16th. The spot selected for the day's fun was Barry Island. There the party spent the day in games, racing, swimming, or just relaxing, returning to their homes late in the evening. Brother Ernest Morgan, superintendent of the branch Sunday School, was in charge of the outing.

Personals—Married in Leeds on July 21st were Sister Annie Butterfield and Mr. Edward K. Wigglesworth. To a wedding reception following the ceremony came many to wish the couple happiness.

Sister Butterfield is a member of the Leeds branch, and has been very active in branch work, lately presiding over the Y. W. M. I. A.

On July 8th, at Acerrington, the young son of Mr. and Sister William Spencer was blessed and given the name of Gordon by his grandfather, Henry I. Eccles of the Blackburn branch.

Born to Brother and Sister Joseph Heyes, on July 18th, was a son. The Heyes are members of the Wigan branch.

DEATH

FLETCHER—Sister Helen Steven Fletcher of the Scottish district, a beloved friend of saints and elders, died on July 19th. Interment was

in the Bent cemetery. Funeral services were conducted by Elder James Pryde, who also offered the dedicatory prayer at the graveside.

CONTENTS

The Church and a New Day ...	497	Owe Their Children? ...	504
Joseph Smith—An Inspired		The Relief Society—Equality	
Translator	502	and Expression	508
Editorial: What do Parents		From the Mission Field... ..	510

PUBLISHER: JAMES H. DOUGLAS, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W. C. 1

ASSOCIATE EDITOR: RICHARD S. BENNETT, 5 GORDON SQUARE, LONDON, W. C. 1